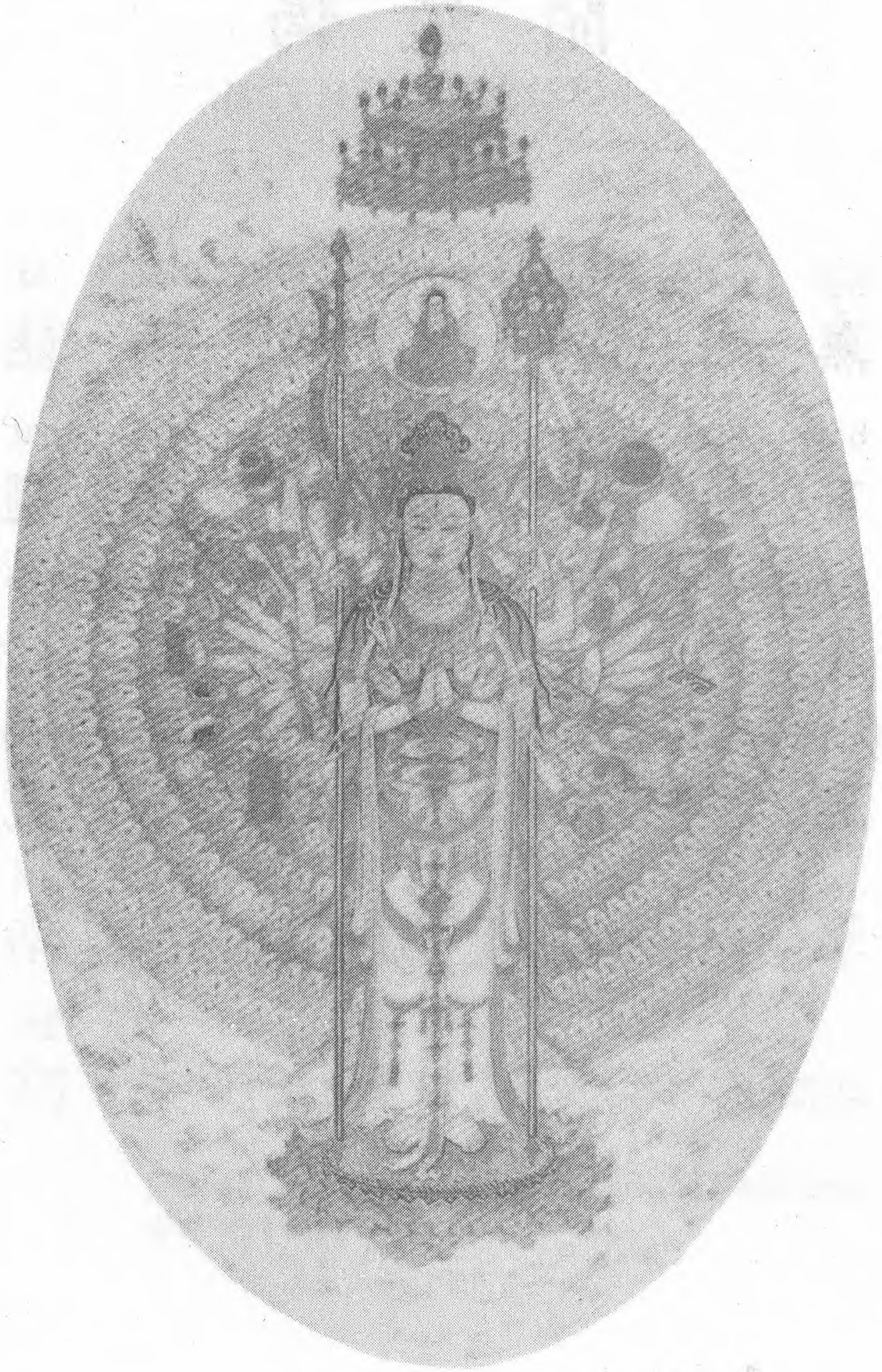
THE GREAT COMPASSION MANTRA
THE HEART SUTRA
OM MANI PADME HUM

唵嘛呢叭嘛吽

大悲咒○心經

AVALOKITESHVARA 觀世音菩薩

南無千手千眼大悲觀世音菩薩



kāi jīng jì
開經偈

wú shàng shèn shēn wēi miào fǎ
無上甚深微妙法

bǎi qiān wàn jié nán zāo yù
百千萬劫難遭遇

wǒ jīn jiàn wén dé shòu chí
我今見聞得受持

yuàn jié rú lái zhēn shì yì
願解如來真實義

XIĀNG ZÀN *
香讚
INCENSE PRAISE

LÚ XIĀNG ZHÀ RÈ FǍ JÌE MÉNG XŪN
鑪香乍熱法界蒙熏

ZHŪ FÓ HǍI HUÌ XĪ YÁO WÉN
諸佛海會悉遙聞

SUÍ CHÙ JĪE XIÁNG YĪN CHÉNG YÌ
隨處結祥雲，誠意

FĀNG YIN ZHŪ FÓ XIÀN QUÁN SHĒN
方殷 諸佛現全身

NÀ MÓ XIĀNG YÚN GÀI PÚ SÀ MÓ
南無香雲蓋菩薩摩

HĒ SÀ
訶薩（末句三稱，每次一拜，後問訊）

(Repeat last line three times, bowing each time, and end with a half bow)

INCENSE PRAISE*

香讚

(xiang zan)

The censer's incense now is lit, perfuming the dharma realm,
The ocean-wide host of Bodhisattvas inhales it from afar,
Auspicious are the clouds that gather as we now request,
With hearts sincere and earnest that all Buddhas manifest.
Homage to the enlightened being, cloud canopy of fragrance, Bodhisattva, Mahasattva.

(Repeat last line three times, bowing each time and end with another half bow)

English translation by Buddhist Text Translation Society. Dharma Realm Buddhist University, U.S.A.

QIĀN SHǑU QIĀN YAŇ GUĀN SHÌ YĪN PÚ
千 手 千 眼 觀 世 音 菩

SÀ GUǍNG DÀ YUÁN MǍN WÚ AÌ
薩 廣 大 圓 滿 無 礙

DÀ BĒI XĪN TUÓ LUÓ NÍ
大 悲 心 陀 羅 尼

The Vast, Great, Perfect, Full, Unimpeded Great Compassion Heart Dharani of the Thousand-handed, Thousand-eyed Bodhisattva Who Regards the Sounds of the World. *(Recite once)*

NÀ MÓ DÀ BĒI GUĀN SHÌ YĪN PÚ
南 無 大 悲 觀 世 音 菩

SÀ
薩（三稱）

Homage to the Greatly Compassionate Bodhisattva Who Regards the Sounds of the World.
(Recite three times. Then recite the Great Compassion Mantra)

DA BEI ZHOU

大 悲 咒

The Great Compassion Mantra

NA MO HE LA DA NUO DUO LA
① 南 無 喝 囉 怛 那 哆 囉

YE YE
夜 耶

NA MO E LI YE
② 南 無 阿 唎 耶

PO LU JIE DI SHUO BO LA YE
③ 婆 盧 羯 帝 爍 鉢 囉 耶

PU TI SA DUO PO YE
④ 菩 提 薩 埵 婆 耶

MO HE SA DUO PO YE
⑤ 摩 訶 薩 埵 婆 耶

MO HE JIA LU NI JIA YE
⑥ 摩 訶 迦 盧 尼 迦 耶

AN
⑦ 唵

SA PAN LA FA YI
⑧ 薩 皤 囉 罰 曳

SHU DA NUO DA XIE
⑨ 數 怛 那 怛 寫

NA MO XI JI LI DUO
⑩ 南 無 悉 吉 嘌 埵

YI MENG E LI YE
伊 蒙 阿 唎 耶

PO LU JI DI SHI FO LA
⑪ 婆 盧 吉 帝 室 佛 囉

LENG TUO PO
楞 馱 婆

NA MO NUO LA JIN CHI
⑫ 南 無 ， 那 囉 謹 墀

XI LI MO HE PAN DUO
⑬ 醯 唎 摩 訶 ， 皤 哆

SHA MI
沙 咩

SA PO E TUO DOU SHU PENG
⑭ 薩 婆 阿 他 ， 豆 輸 朋

E SHI YUN
⑮ 阿 逝 孕

SA PO SA DUO NA MO PO
⑯ 薩 婆 薩 哆 那 摩 婆

SA DUO NA MO PO QIE
薩 哆 那 摩 婆 伽

MO FA TE DOU
⑰ 摩 罰 特 豆

DA ZHI TUO
⑱ 怛 姪 他

AN E PO LU XI
⑲ 唵 ， 阿 婆 盧 醯

LU JIA DI
⑳ 盧 迦 帝

JIA LUO DI
㉑ 迦 羅 帝

YI XI LI
㉒ 夷 醯 唎

MO HE PU TI SA DUO

㉓ 摩 訶 菩 提 薩 埵

SA PO SA PO

㉔ 薩 婆 薩 婆

MO LA MO LA

㉕ 摩 囉 摩 囉

MO XI MO XI LI TUO YUN

㉖ 摩 醯 摩 醯 唎 馱 孕

JU LU JU LU JIE MENG

㉗ 俱 盧 俱 盧 羯 蒙

DU LU DU LU FA SHE YE DI

㉘ 度 盧 度 盧 罰 闍 耶 帝

MO HE FA SHE YE DI

㉙ 摩 訶 罰 闍 耶 帝

TUO LA TUO LA

㉚ 陀 囉 陀 囉

DI LI NI

㉛ 地 唎 尼

SHI FO LA YE

㉜ 室 佛 囉 耶

ZHE LA ZHE LA

㉝ 遮 囉 遮 囉

MO MO FA MO LA

㉞ 麼 麼 罰 摩 囉

MU DI LI

㉟ 穆 帝 隸

YI XI YI XI

㊱ 伊 醯 伊 醯

SHI NUO SHI NUO
㊲ 室 那 室 那

E LA SHEN FO LA SHE LI
㊳ 阿 囉 嗲 佛 囉 舍 利

FA SHE FA SHEN
㊴ 罰 沙 罰 嗲

FO LA SHE YE
㊵ 佛 囉 舍 耶

HU LU HU LU MO LA
㊶ 呼 盧 呼 盧 摩 囉

HU LU HU LU XI LI
㊷ 呼 盧 呼 盧 醯 利

SUO LA SUO LA
㊸ 娑 囉 娑 囉

XI LI XI LI
㊹ 悉 唎 悉 唎

SU LU SU LU
㊺ 蘇 嚧 蘇 嚧

PU TI YE PU TI YE
㊻ 菩 提 夜 菩 提 夜

PU TUO YE PU TUO YE
㊼ 菩 馱 夜 菩 馱 夜

MI DI LI YE
㊽ 彌 帝 唎 夜

NUO LA JIN CHI
㊾ 那 囉 謹 墀

DI LI SE NI NUO
㊿ 地 利 瑟 尼 那

PO YE MO NUO
⑤①婆夜摩那

SUO PO HE
⑤②娑婆訶

XI TUO YE
⑤③悉陀夜

SUO PO HE
⑤④娑婆訶

MO HE XI TUO YE
⑤⑤摩訶悉陀夜

SUO PO HE
⑤⑥娑婆訶

XI TUO YU YI
⑤⑦悉陀喻藝

SHI PAN LA YE
⑤⑧室皤囉夜

SUO PO HE
⑤⑨娑婆訶

NOU LA JIN CHI
⑥⓪那囉謹墀

SUO PO HE
⑥①娑婆訶

MO LA NUO LA
⑥②摩囉那囉

SUO PO HE
⑥③娑婆訶

XI LA SENG E MO QU YE
⑥④悉囉僧阿穆佉耶

SUO PO HE
(65) 娑婆訶

SUO PO MO HE E XI TUO YE
(66) 娑婆摩訶阿悉陀夜

SUO PO HE
(67) 娑婆訶

ZHE JI LA E XI TUO YE
(68) 者吉囉阿悉陀夜

SUO PO HE
(69) 娑婆訶

BO TUO MO JIE XI TUO YE
(70) 波陀摩羯悉陀夜

SUO PO HE
(71) 娑婆訶

NUO LA JIN CHI PAN QIE LA YE
(72) 那囉謹墀皤伽囉耶

SUO PO HE
(73) 娑婆訶

MO PO LI SHENG JIE LA YE
(74) 摩婆利勝羯囉夜

SUO PO HE
(75) 娑婆訶

NA MO HE LA DA NUO
(76) 南無喝囉怛那

DUO LA YE YE
哆囉夜耶

NA MO E LI YE
(77) 南無阿唎耶

PO LU JI DI
⑱ 婆 嚧 吉 帝

SHUO PAN LA YE
⑲ 爍 皤 囉 夜

SUO PO HE
⑳ 娑 婆 訶

AN XI DIAN DU
㉑ 唵 ， 悉 殿 都

MAN DUO LA
㉒ 漫 多 囉

BA TUO YE
㉓ 跋 陀 耶

SUO, PO HE
㉔ 娑 婆 訶

(For Sanskrit version, refer to Appendix 1, page 48

六字真言

OM MA NI PAD ME HUM
唵 嘛 呢 叭 彌 吽

(For meaning of six character Great Bright Mantrà by Master Hsuan Hua, refer to Appendix 2, page 50 *, and further explanation refer to Appendix 3, page* 53 *)*

Medicine Master's True Words For Anointing The Crown.

(In Sanskrit)

Namo bhagavate bhaisajyaguru-vaidurya prabha-rajaya tathagataya arhate samyak-sambuddhaya tadyatha. Om bhaisajye bhaisajye bhaisajya-samudgate svaha!

This can be translated as:

"I honor the Lord Master of Healing, the King of Lapis Lazuli Radiance, Tathagata, Arhat, Perfectly Enlightened One, saying: To the healing, to the healing, to the supreme healing hail!"

Extract from · The Healing Buddha
by Raoul Birnbaum

藥師灌頂眞言

此咒爲梵文譯音

那摩答咖娃嗲　白沙家古魯一

外度利亞　伯拉答一拉咱亞

大塔咖大亞　阿兒　哈嗲

沙米阿克一沙呣　布達亞

大地亞塔

翁呣　白沙結　白沙結

白沙家一沙母咖嗲　斯娃哈！

此咒全意如下：

皈依世尊藥師，琉璃光王，如來，應供，正等正覺。

即說咒曰：（請賜於）藥，藥，藥，藉以救度一切衆生，去病却苦，早得痊癒。

YAO SHI GUAN DING ZHEN YAN
藥師灌頂眞言

Medicine Master's True Words
For Anointing The Crown

NA MO BO QIE FA DI
南謨薄伽伐帝

BI SHA SHE
鞞殺社

JU LU BI LIU LI
窶嚕薜琉璃

BO LA PO HE LA SHE YE
鉢喇婆喝囉闍也

DA TUO JIE DUO YE
怛他揭多也

E LA HE DI
阿囉喝帝

SAN MIAO SAN PU TUO YE
三藐三勃陀耶

DA ZHI TUO NAN
怛姪他唵

BI SHA SHI BI SHA SHI
鞞殺逝 鞞殺逝

BI SHA SHE SAN MO JIE DI
鞞殺社三沒揭帝

SUO HE
莎訶

ZHUN TI SHEN ZHOU

準提神咒

(Zhun Ti Spirit Mantra)

JI SHOU GUI YI SU XI DI
稽首皈依蘇悉帝

TOU MIAN DING LI QI JU ZHI
頭面頂禮七俱胝

WO JIN CHENG ZAN DA ZHUN TI
我今稱讚大準提

WEI YUAN CI BEI CHUI JIA HU
惟願慈悲垂加護

NA MO SA DUO NAN
南無颯哆喃

SAN MIAO SAN PU TUO
三藐三菩陀

JU ZHI NAN
俱胝喃

DA ZHI TUO AN
怛姪他唵

ZHE LI ZHU LI
折戾主戾

ZHUN TI SUO PO HE
準提娑婆訶

THE HEART SUTRA 心經

BO RE BO LUO MI DUO XIN JING
般 若 波 羅 蜜 多 心 經

GUAN ZI ZAI PU SA XING SHEN
觀 自 在 菩 薩 ○ 行 深

BO RE BO LUO MI DUO SHI
般 若 波 羅 蜜 多 時 ○

ZHAO JIAN WU YUN JIE KONG DU
照 見 五 蘊 皆 空 ○ 度

YI QIE KU E SHE LI ZI,
一 切 苦 厄 ○ 舍 利 子

SE BU YI KONG, KONG BU YI
色 不 異 空 ○ 空 不 異

SE SE JI SHI KONG, KONG
色 ○ 色 即 是 空 ○ 空

JI SHI SE SHOU XIANG XING SHI
即 是 色 ○ 受 想 行 識

YI FU RU SHI SHE LI
○ 亦 復 如 是 ○ 舍 利

ZI, SHI ZHU FA KONG XIANG, BU
子 是 諸 法 空 相 ○ 不

SHENG BU MIE, BU GOU BU JING
生 不 滅 ○ 不 垢 不 淨

BU ZENG BU JIAN SHI GU
○ 不 增 不 減 ○ 是 故

KONG ZHONG WU SE WU SHOU XIANG
空 中 無 色 ○ 無 受 想

XING SHI, WU YAN ER BI SHE
行識○無眼耳鼻舌

SHEN YI WU SE SHENG XIANG WEI
身意○無色聲香味

CHU FA WU YAN JIE, NAI ZHI
觸法○無眼界乃至

WU YI SHI JIE, WU WU MING
無意識界○無無明

YI WU WU MING JIN NAI
○亦無無明盡○乃

ZHI WU LAO SI, YI WU LAO
至無老死○亦無老

SI JIN WU KU JI MIE DAO,
死盡○無苦集滅道

WU ZHI YI WU DE YI
○無智亦無得○以

WU SUO DE GU, PU TI SA
無所得故○菩提薩

DUO YI BO RE BO LUO MI
埵○依般若波羅蜜

DUO GU, XIN WU GUA AI,
多故○心無罣礙○

WU GUA AI GU, WU YOU KONG
無罣礙故○無有恐

BU YUAN LI DIAN DAO MENG XIANG,
怖遠離顚倒夢想○

JIU JING NIE PAN. SAN SHI ZHU
究竟涅槃○三世諸

FO YI BO RE BO LUO MI

佛 ○ 依般若波羅蜜

DUO GU, DE E NOU DUO LUO

多故 ○ 得阿耨多羅

SAN MIAO SAN PU TI GU ZHI

三藐三菩提 ○ 故知

BO RE, BO LUO MI DUO, SHI

般若波羅蜜多 ○ 是

DA SHEN ZHOU SHI DA MING ZHOU,

大神咒 ○ 是大明咒

SHI WU SHANG ZHOU, SHI WU

○ 是無上咒 ○ 是無

DENG DENG ZHOU NENG CHU YI QIE

等等咒 ○ 能除一切

KU, ZHEN SHI BU XU GU

苦 ○ 眞實不虛 ○ 故

SHUO BO RE BO LUO MI DUO ZHOU

說般若波羅蜜多咒

JI SHUO ZHOU YUE JIE DI JIE

○ 即說咒曰揭諦揭

DI BO LUO JIE DI BO LUO

諦波羅揭帝 ○ 波羅

SENG JIE DI PU TI SA PO

僧揭帝 ○ 菩提薩婆

HE

訶 ○

(For English translation, refer to Appendix 5, page 57)

GUAN YIN LING GAN GE

觀音靈感歌

NA MO GUAN SHI YIN PU SA
南無觀世音菩薩、

DA FA CI BEI XIN GONG XING
大發慈悲心，功行

HAI YANG SHEN JIA CI HANG DU
海洋深，駕慈航渡

MI JIN GAN HUA YOU YUAN REN
迷津，感化有緣人

SHI SI ZHONG WU WEI SAN
。十四種無畏，三

SHI ER HUA SHEN QIAN SHOU JI
十二化身，千手及

QIAN YAN XIANG DU ZHONG MO JUN
千眼降伏衆魔君，

DA CI DA BEI JIU KU JIU NAN
大慈大悲救苦救難

LING GAN GUAN SHI YIN
靈感觀世音。

NA MO GUAN SHI YIN PU SA
南無觀世音菩薩

LIAN ZUO YONG CI YUN SUI YI
蓮座湧慈雲，隨意

XIAN QUAN SHEN YANG ZHI SHUI SA
現全身、楊枝水灑

FAN CHEN GAN LU RUN QUN SHENG
凡塵，甘露潤羣生

ZHAO NIAN GUAN SHI YIN MU

○ 朝念觀世音，暮

NIAN GUAN SHI YIN NIAN NIAN CONG

念觀世音，念念從

XIN QI NIAN NIAN BU LI XIN

心起念念不離心，

YONG LI BA NAN YI QIE ZAI YANG

永離八難一切災殃

KU E HUA WEI CHEN GUAN YIN

苦厄化爲塵，觀音

PU SA GUAN YIN PU SA

菩薩，觀音菩薩 ○

SĀN GUĪ YĪ

三皈依

THREE REFUGE

zì guī yī fó
自皈依佛
To the Buddha I return and rely

tǐ jie dà dào
體解大道
Understand the great way profoundly

dāng yùan zhòng shēng
當願衆生
Vowing that all living beings

FÁ wú shàng xīn
發無上心
And bring forth the Bodhi mind.

（拜）
(bow)

zì guī yī fǎ
自皈依法
To the Buddha I return and rely

shēn rù jīng zàng
深入經藏
Deeply enter the Sutra Treasury

dāng yùan zhòng shēng
當願衆生
Vowing that all living beings

zhì huì rú haǐ
智慧如海
And have wisdom like the sea.

（拜）
(bow)

zì guī yī sēng dāng yuàn zhòng shēng

自皈依僧 當願衆生

To the Sangha I return and rely Vowing that all living beings

tǒng lǐ dà zhòng yí qiè wú ài

統理大衆 一切無礙

Form together a great assembly One and all in harmony

hé nán shèng zhòng

和南聖衆。

（拜） （問訊）

(bow) (half bow)

誦持大悲咒之功效

一、（１）能得安樂；（２）除一切病；（３）延年益壽；（４）得富饒；（５）滅除一切惡業重罪；（６）離障難；（７）增長一切白法諸功德；（８）成就一切諸善根；（９）遠離一切諸怖畏；（10）臨命終時，任何佛土，隨願得生。

二、觀世音復白佛言：持此咒者，得十五種善生：（１）所生之處常逢善主；（２）常生善國；（３）常值好時；（４）常逢善友；（５）身根常得具足；（６）道心純熟；（７）不犯禁戒；（８）所有眷屬，思義和順；（９）資具財食，常得豐足；（10）恆得他人恭敬扶接；（11）所

有財寶，無他劫奪；（12）意欲所求，皆悉稱遂；（13）龍天善神恆常擁衛；（14）所生之處，見佛聞法；（15）所聞正法，悟甚深義。

不受十五種惡死：（1）不為飢餓困苦死；（2）不為枷禁杖楚死；（3）不為冤家讎對死；（4）不為軍障相殺死；（5）不為虎狼惡獸殘害死；（6）不為毒蛇蚖蠍所中死；（7）不為水火焚漂死；（8）不為毒藥所中死；（9）不為蠱毒害死；（10）不為狂亂失念死；（11）不為山樹崖岸墜落死；（12）不為惡人魘魅死；（13）不為邪神惡鬼得便死；（14）不為惡病纏身死；（15）不為非分自害死。

三、誦持此咒者，世間八萬四千種病，悉皆治之。

四、若在山野誦經坐禪，如有山精魍魎鬼神惱亂，誦此咒一遍，諸鬼魔悉皆被縛。

五、如法誦持者，觀世音時勅一切善神、金剛密跡，常隨護衛，不離其側，如護眼命。

六、若諸眾生現世求願者，於三七日淨持齋戒，誦此陀羅尼，必果所願。

——以上節錄大悲心陀羅尼經——

大悲咒之概言

一、此咒具名如標題，「大悲咒」為其簡名。亦名「千手千眼無礙大

悲心陀羅尼」、「廣大圓滿陀羅尼」、「無礙大悲陀羅尼」、「救苦陀羅尼」、「延壽陀羅尼」、「滅惡趣陀羅尼」、「破惡業障陀羅尼」、「滿願陀羅尼」、「隨心自在陀羅尼」、「速超十地陀羅尼」等。

二、此咒共計八十四句。內除「娑囉娑囉」句，係表五濁惡世外，其餘八十三句，代表八十三位菩薩。雖咒內同句甚多，然所代表之菩薩，則每句不同；其圖像詳見大悲心陀羅尼經。

三、咒即眞言，或名陀羅尼，亦即總持法門，是諸佛菩薩修持得果之心法結晶。世有無量數佛，故有無量陀羅尼門；而同一陀羅尼門，亦有無

量數佛修持成功得果。學佛者，不以多持各種爲貴，而以一心不亂，一門精進爲宗。當知諸法如義，一法等於一切法。但咒爲梵文，間有譯意，而持咒者不必曉其意；因誦咒時，心解其意，反生分別心，而不能至爐火純青、一心不亂之境。

四、如六字大明咒，即「唵嘛呢叭彌吽」，一爲觀世音菩薩微妙心印；雖簡單一句，同樣成就不可思議功德而證圓通。他如九字眞言，即準提咒末「唵，折戾主戾、準提娑訶，」曾經七百萬佛持此成功得果。此大悲咒，爲以往九十九億恆河沙數諸佛所說，更見殊勝不可思議。

五、大悲咒幾爲一切法會通行儀式中必具之品。近以居士學佛者衆，

往往以不諳讀法爲憾，爰特參攷各善本，附加中英註音，印於咒文兩旁，務期學法者無師自通。

(For English equivalent, refer to Appendix 6, page 60)

唵嘛呢叭𡁠吽

此六字眞言（唵嘛呢叭𡁠吽）亦稱爲六字大明咒，爲觀世音菩薩微妙本心，具無量無邊不可思議功德。若有誦持此六字眞言者，隨所在處，爲無量諸佛菩薩及天龍八部所護持。能斷無明，開智慧。降魔治病，消災延壽，增無量福慧，獲大安樂。救度百千苦難。

觀世音菩薩於無量劫前，已成佛竟，號正法明如來。以大悲願力，爲欲成熟一切菩薩，誓願宏深，遍十方界，普度衆生。是故若有聞是觀世音菩薩名號者，至心稱唸（南無觀世音菩薩），所有一切苦難，皆得解脫。吾人仰唸菩薩之慈恩，當發至誠心，

禮拜供養，常時持唸菩薩聖號，自得無量福，滅無量罪。若以所修功德回向，發願求生阿彌陀佛極樂國土，命終之後，當得如願往生。從此解脫生死，永出輪廻，直至成佛，速得圓滿無上菩提。唸觀世音菩薩聖號，與唸觀世音菩薩眞言，功德平等。

今得遇步很難得而且又少有的殊勝因緣，得聞是菩薩眞言與聖號之不可思議功德，誠宜如何慶幸珍重。當以至誠心，感恩心，歡喜信受，依教奉行，則無邊利益，自可親得。

(For English translation, refer to Appendix 3, page 53)

INTRODUCTION

The present edition has been revised to serve the needs of devotees, in particular the English-speaking Buddhists.

The Chinese Phonetic System (Han-yu-pin-yin) has been adopted to romanise the Chinese texts. However, the four basic tone-graphs are omitted for mantras and chants and where necessary, tone-graphs are indicated for actual pronunciation.

This book has on numerous occasions been known to have averted unpleasant encounters as well as to accord blessings, success and happiness to devotees who have kept a copy in their car, hand-bag, by personally carrying one, placing a copy beside a baby cot or bedside of one who is sick. The list is endless.

The Great Compassion Heart is vast, great, perfect, full and unimpeded in its ability to relieve our suffering and save us from

distress. The Compassion Dharani can deliver us from suffering.

–The Dharani Sutra–

A devotee was suffering for many days due to a tiny bone lodged in her throat. She was relieved of this unpleasant suffering when she sincerely resolved to reprint the Great Compassion Dharani for free distribution.

The Great Compassion Dharani is also known to have healed a cancer patient when his son fervently mantraed a glass of water 108 times for him to drink.

You should know that the reward of blessings and virtue that accrue to one who accepts and holds the mantra are inconceivable.

–The Dharani Sutra–

Therefore, devotees should commit to memory the Great Compassion Heart Dharani. One can conveniently master it by memorising it line by

line. In this way, the whole mantra could be easily remembered and fluently recited. It will become a useful and handy dharma tool which can be put to good use at any time of the day, on any occasion, without any limitation.

To uphold and master the Great Compassion Heart Dharani Dharma-door, one should diligently and sincerely recite this mantra daily. One can recite it 3 times or 5 times, or even 108 times or any number of times according to one's convenience and suitability.

. . . . *To recite it a full five times in one evening is to wipe away your heavy offenses of hundreds, thousands, tens of thousands of millions of aeons of birth and death.*

– The Dharani Sutra–

A thousand eyes observe,
A thousand ears hear all,
A thousand hands help and support
Living beings everywhere.

–Ven. Master Hsuan Hua–

The recollection of one's thoughts or the concentration or mindfulness one is able to formulate in one's own mind during one's recitation is of very great importance. One should single-mindedly perform one's recitation. A proper understanding of this prerequisite is very essential in order to sincerely maintain a proper frame of mind during the recitation of Sutras and mantras.

As one begins one's chanting with the Incense Praise or Verse of Salutation to the Triple Jewel, likewise, one should also recite the Verse of Transference as a conclusion to one's chanting, offerings or performance of meritorious deeds in order to universally share all the merits and virtue accrued therefrom with all sentient beings throughout the Dharma realms.

"The world is filled with black energy; black karma envelops us. In any place where there are true cultivators, the disasters in that place will be lessened. If many people come together to cultivate, their collective strength can dispel these disasters and counteract the plunders and invisibly eradicate this noxious, evil energy and transform it into harmonious and auspicious energy. But first, both feet must be firmly planted on the ground, and then one must realistically cultivate according to the Buddha's teachings.

Everyone should bring forth his or her true heart in reciting the Buddha's name. For every time you recite the Buddha's name, a ray of light fills up the universe, so that the energy of three thousand great thousand worlds will be auspicious and harmonious and the atmosphere of violence, defilement, and disaster will be dispelled and transformed."

–Venerable Master Hsuan Hua
Amitabha Buddha Recitation
Session, 1980

E MI TUO FO

Appendix 1

The Great Compassion Mantra
(in Sanskrit)

Namo Aryavalokitesvaraya Bodhisattva
Mahasattva Mahakarunakaya (3 times) (3 bow)

*Namo ratnatrayaya/Namo aryavalokitesvaraya/
Bodhisattvaya / mahasattvaya / mahakarunikaya/
Om/sarva abhayah/sunadhasya/Namo sukrtvemama/
aryavalokitesvaragarbha/Namo nilakantha/[Siri]
mahabhadrasrame / Sarvarthasubham / ajeyam /
sarvasattvanamavarga/mahadhatu/Tadyatha/Om
avaloke / lokite /kalate / Hari / mahabodhisattva /
sarva sarva/mala mala/[Masi] Mahahrdayam/kuru
kuru karmam/[Kuru] Kuruvijayati/mahavijayati/
Dharadhara/dharin suraya/Chala chala/mama
bhramara/muktir/Ehi ehi/chinda chinda/harsam
prachali/Basa basam presaya/hulu hulu mala/
Hulu hulu hilo/sara sara/siri siri/suru suru/Bodhiya
bodhiya/bodhaya bodhaya/Maitreya/nilakantha/
dharsinina/Payamana svaha/siddhaya svaha/
mahasiddhaya svaha/Siddhayogesvaraya svaha/

nilakanthasvaha/Varahananaya svaha/
simhasiramukhaya svaha/Sarvamahasiddhaya
svaha/cakrasiddhaya svaha/Padmahastaya svaha/
nilakanthavikaraya svaha/Maharsisankaraya svaha/
Namo ratnatrayaya/Namo aryavalokitesvaraya
svaha/Om siddhyantu/mantrapadaya svaha
You can CHANT, 3, 5, 7, 21, 49, 108 times Daily
*Extract from:–
Buddhist Puja.

Appendix 2

OM MANI PADME HUM
LECTURE GIVEN BY TRIPITAKA MASTER HSUAN HUA
Translated by Disciple
Bhiksu Heng Ch'ien

These six characters together make up the Six Character Great Bright Mantra, each one individually is able to emit brilliant light.

The first character is "nan (唵 , Sanskrit: om)." When you recite "nan" once, all ghosts and spirits must place their palms together. Why do they put their palms together? To maintain the rules and regulations. Conforming to the regulations, they follow the correct way. Recite this one character and all ghosts and spirits do not dare rebel and create confusion; they do not dare disobey orders. This is the first sound in the Mantra "Ma ni (嘛呢 , Sanskrit: mani)" means "silent wisdom". Using wisdom one is able to understand all principles, and thus is able to be silently extin-

guished, without production. It is also defined as ' separating from filth" which means leaving all dust and filth. It can be compared to the "precious as you will pearl" which is extremely pure, with no defilement. Whatever excellence you wish to bring forth, if you have the "precious as–you–will pearl" it can be done. It can also fulfill your wishes in accord with your thoughts. Every vow you make will be fulfilled. These are its benefits.

"Pa mi (叭𠺗彌 , Sanskrit, padme) actually should read "pa t'e mi (叭特𠺗彌)". It means "light perfectly illuminating" and is also defined as ' the opening of the lotus". It is analogous to the wonderful lotus flower which can complete, perfect and fulfill without obstruction. It is the wonderful mind of Avalokitesvara Bodhisattva. This is "pa mi" .

Next comes "hung (吽 , Sanskrit: hum) which means "put forth". Anything at all can be born from this character "hung". It also means "to protect and support". Recite this character and all

Dharma protectors and good spirits come to support and protect you. It also means "eradicating disasters". Recite this character and whatever difficulties there are will be eradicated. It also means "success" whatever you cultivate can be accomplished.

Recite the Six Character Great Bright Mantra once. and the immeasurable Buddhas, Bodhisattvas. and Vajra Dharma protectors constantly support and protect you. Therefore, when Avalokitesvara Bodhisattva finished saying this Six Character Great Bright Mantra, there were seven million Buddhas who came to support, protect, and surround him. The strength and ability of the Six Character Great Bright Mantra are inconceivable, the interwining of the response and way unimaginable, therefore it is called the Secret School. If one were to explain in detail, the meanings would be immeasurable and unlimited they cannot be completely spoken.

Appendix 3

OM MANI PADME HUM

The Six Character True Words (OM MANI PADME HUM). also known as the Six Character Great Bright Mantra, is the profound, wonderful, original heart (mind) of Avalokitesvara Bodhisattva (Bodhisattva He Who Regards the Sounds of the World), and its merits and virtue are immeasurable, limitless and inconceivable. If one were to uphold the recitation of the Six Character True Words, regardless of one's whereabouts, one will be protected by all the Buddhas, Bodhisattvas as well as gods, dragon and others of the eightfold division. It is able to cut off one's ignorance and open up one's wisdom; subdue demons and heal illnesses; dispel calamities and lengthens life; augment immeasurable blessings and wisdom, and profound peacefulness could be obtained. It can save and alleviate hundreds and thousands of suffering and difficulty.

Immeasurable aeons ago, after becoming a Buddha, Bodhisattva Avalokitesvara was known

as the Tathagata who clearly understands the true law. To accomplish his perfection of Bodhisattva-hood, with the great compassionate vow power, he swore a deep magnificent vow to universally save and enlighten all living beings everywhere throughout the world in the ten directions.

Therefore, if one were to hear the name of Avalokitesvara and mindfully chant his name (NA MO GUAN SHI YIN PU SA), all suffering and adversity could be alleviated. Being mindful of his name as well as his compassion and kindness, .one should bring forth the resolve with a sincere heart to worship and make offerings; and constantly upholding the recitation of the Bodhisattva's name, unlimited offences will be eradicted and one will receive immeasurable blessings. If one were to transfer one's merits and virtue accrued from one's cultivation, and vow to be reborn in Amitabha's Land of Ultimate Bliss, at the end of one's lifeone will be reborn according to one's vow. Henceforth, transcending birth and death; be eternally liberated from the wheel of transmigration; forthwith accomplish

Buddhahood and immediately obtain the perfect unsurpassed Bodhi. Whether one recites the Bodhisattva's name or recites the Bodhisattva's Six Character True Words, the same kind of merits and virtue will be obtained.

Now, one has met this extremely difficult and rare superior cause (affinity) to be able to hear the Bodhisattva's Six Character True Words, His sacred name as well as its merits and virtue, how could one not befittingly rejoice and cherish it. With sincerity and gratitude, one should be glad to believe and receive it; and if one could observe and practise in accordance with the teachings, one could personally obtain the unlimited benefit.

Appendix 4

Homage to the Lord Master of Healing

The Lord Master of Healing is also known as the Medicine Master Buddha Who Dispels Calamities and Lengthens Life.

More and more devotees are reciting this dharani, seeking the blessings and compassion of the Medicine Master Buddha to help dispel their karmic obstacles, to free them from sufferings, illnesses and afflictions, and consequently lengthening their lives – hence this is **A MYSTIC FORMULA FOR DISPELLING DISEASE AND SUFFERING.**

This healing dharani, fervently recited 7 times or 49 times or 108 times depending on the situation - over a glass of plain water is able to relieve or heal a sick person.

On such an occasion, the above practice should be done daily (or a few times a day as the situation requires) until the *sick* person recovers.

Devotees who wish to uphold this dharani should sincerely attempt to recite it everyday 3 times, 7 times or according to one's wisdom.

Appendix 5

THE HEART OF PRAJNA PARAMITA SUTRA

When Avalokiteshvara Bodhisattva was practicing the profound Prajna Paramita, he illuminated the five skandhas and saw that they are all empty, and he crossed beyond all suffering and difficulty.

Shariputra, form does not differ from emptiness: emptiness does not differ from form. Form itself is emptiness: emptiness itself is form. So, too, are feeling, cognition, formation and consciousness.

Shariputra, all dharmas are empty of characteristics. They are not produced, not destroyed, not defiled, not pure and they neither increase nor diminish.

Therefore, in emptiness there is no form, feeling, cognition, formation or consciousness no eyes, ears, nose, tongue, body or mind; no sights sounds, smells, tastes, objects of touch or dharmas, no field of the eyes, up to and including no field of mind-consciousness; and no ignorance or ending of ignorance, up to and including no old age and death or ending of old age and death. There is no suffering, no accumulating,

no extinction, no way and no understanding and no attaining. Because nothing is attained, the Bodhisattva, through reliance on Prajna Paramita, is unimpeded in his mind. Because there is no impediment, he is not afraid, and he leaves distorted dream-thinking far behind. Ultimately Nirvana!

All Buddhas of the three periods of time attain Annutarasamyaksambodhi through reliance on Prajna Paramita. Therefore, know that Prajna Paramita is a great spiritual mantra, a great bright mantra, a supreme mantra, an unequalled mantra. It can remove all suffering; it is genuine and not false. That is why the mantra of Prajna Paramita was spoken. Recite it like this:

Gate Gate Paragate Parasamgate Bodhi Svaha!

(END OF THE HEART OF PRAJNA PARAMITA SUTRA)

MAHA PRAJNA PARAMITA (3 times)

* * * * * * * * * *

English translation by:
Buddhist Text Translation Society,
Dharma Realm Buddhist University,
U. S. A.

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PRAJNA means wisdom, and PARAMITA means reach to the other shore. The bodhisattva Avalokiteshvara cultivates profound prajna.

The beneficial function of the PRAJNA PARAMITA HEART SUTRA is the eradication of your attachments. In order to cultivate, he (the bodhisattva) relies on the profound wisdom of the prajna paramita Dharma. What is obtained through cultivation is the unimpeded mind. We cannot be at ease because we have impediments. If you have no impediments you can be at ease . . . . That is the kind of power this Sutra has.

Tripitaka Master Hsuan Hua
Commentary to the Prajna Paramita
Heart Sutra.

Appendix 6

THE SUTRA OF THE VAST, GREAT, PERFECT, FULL, UNIMPEDED GREAT COMPASSION HEART DHARANI OF THE THOUSAND–HANDED, THOUSAND–EYED BODHISATTVA WHO REGARDS THE WORLD'S SOUNDS

The following are excerpts from The Dharani Sutra.

The Bodhisattva Who Regards the Sounds of the World then arose from his seat, arranged his robes, inclined his joined hands towards the Buddha and said, "World Honoured One, I have a Great Compassion Ď́harani-Mantra which I now wish to speak so that all living beings might obtain peace and delight, be rid of every sickness, and attain long life; so that they might obtain prosperity, wipe away the evil Karma of heavy offenses, separate them-

selves from obstacles and hardships, grow in all the pure Dharmas and in every kind of merit and virtue; so that they might create only good roots, become separate from fear, and quickly fulfill all their longings.

The Bodhisattva Who Regards the World's Sounds again addressed the Buddha, saying, "World Honored One, if humans and gods recite and hold the phrases of the Great Compassion Mantra, then when they approach the end of life, all the Buddhas of the ten directions will come to take them by the hand to rebirth in whatever Buddhaland they wish, according to their desire."

He further said to the Buddha, "World Honored One, should any living beings who recites and holds the spiritual mantra of Great Compassion fall into the three evil paths, I vow not to realize the right enlightenment. Should any living being who recites and holds the spiritual mantra of Great Compassion not be

reborn in any Buddhaland, I vow not to realize the right enlightenment. Should any living being who recites and holds the spiritual mantra of Great Compassion not obtain unlimited samadhis and eloquence, I vow not to realize the right enlightenment. Should any living being who recites and holds the spiritual mantra of Great Compassion not obtain the fruits of whatever is sought in this very life, then he cannot have been making proper use of the Dharani of the Great Compassion Heart."

He addressed the Buddha further, saying "World Honored One, people and gods who recite and hold the Great Compassion Heart Mantra will obtain fifteen kinds of good birth and will not suffer fifteen kinds of bad death. The bad deaths are: 1) They will not die of starvation or privation. 2) They will not die from having been yoked, imprisoned, caned or otherwise beaten. 3) They will not die at the hands of hostile enemies. 4) They will not be killed in military battle. 5) They will

not be killed by tigers, wolves, or other evil beasts. 6) They will not die from the venom of poisonous snakes, black serpents, or scorpions. 7) They will not drown or be burned to death. 8) They will not be poisoned to death. 9) They will not die as a result of sorcery. 10) They will not die of madness or insanity. 11) They will not be killed by landslides or falling trees. 12) They will not die of nightmares sent by evil people. 13) They will not be killed by deviant spirits or evil ghosts. 14) They will not die of evil illnesses which bind the body. 15) They will not commit suicide.

"Those who recite and hold the spiritual Mantra of Great Compassion will not suffer any of these fifteen kinds of bad death and will obtain the following fifteen kinds of good birth: 1) Their place of birth will always have a good king. 2) They will always be born in a good country. 3) They will always be born at a good time. 4) They will always meet good

friends. 5) The organs of their body will always be complete. 6) Their heart will be pure and full in the way. 7) They will not violate the prohibitive precepts. 8) Their family will be kind and harmonious. 9) They will always have the necessary wealth and goods in abundance. 10) They will always obtain the respect and help of others. 11) Their riches will not be plundered. 12) They will obtain everything they seek. 13) Dragons, gods, and good spirits will always protect them. 14) In the place where they are born they will see the Buddha and hear the Dharma. 15) They will awaken to the profound meaning of that Proper Dharma which they hear.

"Those who recite and hold the Great Compassion Heart Dharani will obtain these fifteen kinds of good birth. All gods and people should constantly recite and hold it, without carelessness."

English translation by Buddhist Text Translation Society, Dharma Realm Buddhist University. U.S.A.

FÓ QIÁN DÀ GÒNG

佛前大供

The Meal Offering Before The Buddhas

FÓ QIÁN DÀ GÒNG

佛前大供

The Meal Offering Before The Buddhas

NA MO LING SHAN HUI SHANG FO PU

南無靈山會上佛菩

Na Mo the Spiritual Mountain Assembly of Buddhas and

SA

薩（三稱三拜）

Bodhisattvas (Recite 3 times)

NA MO CHANG ZHU SHI FANG FO

南無常住十方佛

Na mo the everlasting Buddhas of the ten directions

NA MO CHANG ZHU SHI FANG FA

南無常住十方法

Na mo the everlasting Dharma of the ten directions

NA MO CHANG ZHU SHI FANG SENG

南無常住十方僧

Na mo the everlasting Sangha of the ten directions

NA MO BEN SHI SHI JIA MOU NI

南無本師釋迦牟尼

Na mo Shakyamuni Buddha

FO

佛

NA MO XIAO ZAI YAN SHOU YAO SHI

南無消災延壽藥師

Na mo Medicine Master Buddha Who Dispels Calamities and Lengthens Life

FO

佛

NA MO JI LE SHI JIE E MI
南 無 極 樂 世 界 阿 彌
Na mo Amita Buddha of the Land of Ultimate Bliss

TUO FO
陀 佛

NA MO DANG LAI XIA SHENG MI LE
南 無 當 來 下 生 彌 勒
Na mo the Honored Buddha Maitreya, soon to be born

ZUN FO
尊 佛
in the world.

NA MO SHI FANG SAN SHI YI QIE
南 無 十 方 三 世 一 切
Na mo all Buddhas everywhere throughout all realms of time.

ZHU FO
諸 佛

NA MO DA ZHI WEN SHU SHI LI
南 無 大 智 文 殊 師 利
Na mo Manjushri Bodhisattva of Great Wisdom

PU SA
菩 薩

NA MO DA HENG PU XIAN PU SA
南 無 大 行 普 賢 菩 薩
Na mo Samantabhadra Bodhisattva of Great Conduct

NA MO DA YUAN DI ZANG WANG PU
南 無 大 願 地 藏 王 菩
Na mo Earth Store King Bodhisattva of Great Vows

SA
薩

NA MO DA BEI GUAN SHI YIN PU
南 無 大 悲 觀 世 音 菩
Na mo Guan Shi Yin Bodhisattva of Great Compassion

SA
薩

NA MO DA SHI ZHI PU SA
南 無 大 勢 至 菩 薩
Na mo Bodhisattva Who Has Attained Great Strength

NA MO QING JING DA HAI ZHONG PU
南 無 清 淨 大 海 衆 菩
Na mo Great Pure Sea-vast Assembly of Bodhisattvas

SA
薩

NA MO HU FA WEI TUO ZUN TIAN
南 無 護 法 韋 馱 尊 天
Na mo Vajrapani Bodhisattva, Dharma Protector and Honored God

PU SA
菩 薩

NA MO HU FA ZHU TIAN PU SA
南 無 護 法 諸 天 菩 薩
Na mo All Heavenly Dharma-Protecting Bodhisattvas

NA MO QIE LAN SHENG ZHONG PU SA
南 無 伽 藍 聖 衆 菩 薩
Na mo the Holy Assembly of Temple-guarding Bodhisattvas

NA MO LI DAI ZU SHI PU SA

南 無 歷 代 祖 師 菩 薩

Na mo the Generations of Patriachs, Bodhisattvas

NA MO DA SHENG JIN NUO LUO WANG

南 無 大 聖 緊 那 羅 王

Na mo the Great Holy Kinnara King Bodhisattva

PU SA

菩 薩

（此上各聖號，皆週而後始，三遍）

recite above text 3 times.

BIÀN SHÍ ZHÈN YÁN

變 食 真 言

Transforming the Food True Words

NA MO SA WA DAN TUO YE DUO

曩 謨 薩 嚩 怛 他 誐 多

WA LU JI DI NAN

嚩 嚧 枳 帝 唵

SAN BO LA SAN BO LA

三 跋 囉 三 跋 囉

HUNG

吽

(3 times)

（三遍）

GĀN LÙ SHUǏ ZHÈN YÁN

甘露水真言

Sweet Dew True Words

NA MO SU LU PO YE

曩 謨 蘇 嚕 婆 耶

DAN TUO YE TUO YE

怛 他 誐 多 耶

DA ZHI TUO NAN

怛 姪 他 唵

SU LU SU LU

蘇 嚕 蘇 嚕

BO LA SU LU BO LA SU LU

鉢 囉 蘇 嚕 鉢 囉 蘇 嚕

SUO PO HE

娑 婆 訶

(3 times)

（三遍）

CI SHI SE XIANG WEI SHANG GONG

此 食 色 香 味 ，上 供

This food's form smell and flavour are offered to the

SHI FANG FO

十 方 佛

Buddhas of the ten directions above:

ZHONG FENG ZHU SHENG XIAN XIA JI

中 奉 諸 聖 賢 ，下 及

Between to all Sages and Worthies; below, to beings

LIU DAO PIN

六 道 品 ，

in the six paths,

DENG SHI WU CHA BIE SUI YUAN

等 施 無 差 別 ，隨 願

Equally bestowed without distinction may all be filled

JIE BAO MAN
皆 飽 滿 ，
according to their wish,

LING JIN SHI ZHE DE WU LIANG
令 今 施 者 得 ， 無 量
Causing those who make this offering to obtain limitless

BO LUO MI
波 羅 蜜 ，
paramitas

SAN DE LIU WEI GONG FO JI SENG
三 德 六 味 供 佛 及 僧
With the three merits and the six flavours, we make an offering equally to all Buddhas and Sanghans,

FA JIE YOU QING PU TONG GONG YANG
法 界 有 情 普 同 供 養
And living beings of the Dharma realm

PǓ GÒNG YǍNG ZHÈN YǍN
普 供 養 真 言
Universal Offering True Words

NAN YE YE NANG
唵 誐 誐 曩

SAN PO WA FA ZI LA HUNG
三 婆 嚩 伐 日 囉 斛

(3 times) （ 三遍 ）

ZÀN YǓ ZHÒU
讚 與 咒
Praise and Mantra

TIAN CHU MIAO GONG CHAN YUE SU TUO
天 廚 妙 供，禪 悦 酥 酡
The wonderful offering from the divine kitchen is the exquisite delicacy of Dhyana Bliss.

HU NAN SU LU SA LI WA
户唵蘇嚕薩哩嚩

DAN TUO E YE DUO DAN NI
怛他阿誐多，怛你

YE TUO SU LU SUO WA HE
也他 蘇嚕娑嚩訶

NA MO CHAN YUE ZANG PU SA MO
南無禪悅藏菩薩摩
Na mo Dhyana-bliss Treasury Bodhisattva, Mahasattva.

HE SA
訶薩

MO HE BO RE BO LUO MI
摩訶般若波羅蜜。
Maha Prajna Paramita

VERSE OF TRANSFERENCE*

(回 向 偈)

hui xiang ji

May the merit and virtue accrued from this work,
Adorn the Buddhas' Pure Lands,
Repaying four kinds of kindness above,
And aiding those suffering in the paths below

May those who see and hear of this,
All bring forth the resolve for Bodhi,
And when this retribution body is over,
Be born together in ultimate bliss.

**Translated into English by:*
Buddhist Text Translation Society
Dharma Realm Buddhist University, USA.

Note: One should recite this Verse of Transference to universally transfer all the merits and virtue that accrue from Sutra recitation or performance of any meritorious deeds (e.g. alms giving or dana.)

HUÍ XÌANG JÌ

回 向 偈

Verse of Transference

YUÀN YǏ CǏ GŌNG DÉ
願 以 此 功 德

ZHŪANG YÁN FÓ JÌNG TǓ
莊 嚴 佛 淨 土

SHÀNG BÀO SÌ ZHÒNG ĒN
上 報 四 重 恩

XÌA JI SĀN TÚ KǓ
下 濟 三 塗 苦

RUÒ YǑU JIÀN WÉN ZHĚ
若 有 見 聞 者

XĪ FĀ PÚ TÍ XĪN
悉 發 菩 提 心

JÌN CǏ YĪ BÀO SHĒN
盡 此 一 報 身

TÓNG SHĒNG JÍ LÈ GUÓ
同 生 極 樂 國

護法韋馱菩薩

Birthday of Guan Yin Bodhisattva

2nd Lunar Month 19th Day

觀音菩薩聖誕

二月十九日

Day Guan Yin Bodhisattva

Accomplished the Way

6th Lunar Month 19th Day

觀音菩薩成道

六月十九日

Leaving Home Day of Guan Yin Bodhisattva

9th Lunar Month 19th Day

觀音菩薩出家

九月十九日

2nd REVISED EDITION

諸佛菩薩誕辰及紀念日

正月初一日　彌勒佛聖誕
二月初八日　釋迦佛出家紀念日
十五日　釋迦佛涅槃日
十九日　觀音菩薩聖誕
廿一日　普賢菩薩聖誕
三月十六日　準提菩薩聖誕
四月初四日　文殊菩薩聖誕
初八日　釋迦文佛聖誕

六月初三日　韋馱菩薩聖誕
十九日　觀音菩薩成道紀念日
七月十三日　大勢至菩薩聖誕
三十日　地藏菩薩聖誕
九月十九日　觀音菩薩出家紀念日
三十日　藥師佛聖誕
十月初五日　達摩初祖聖誕
十一月十七日　阿彌陀佛聖誕
十二月初八日　釋迦佛成道紀念日

觀音齋期表

正月初八日
二月初七日
二月初九日
二月十九日
三月初三日
三月初六日
三月十三日
四月廿二日
五月初三日
五月十七日
六月十六日

六月十八日
六月十九日
六月廿三日
七月十三日
八月十六日
九月十九日
九月廿三日
十月初二日
十一月十九
十一月廿四
十二月廿五

十齋日期表

每月
(一)初一日
(二)初八日
(三)十四日
(四)十五日
(五)十八日
(六)廿三日
(七)廿四日
(八)廿八日
(九)廿九日
(十)三十日
月小改
廿七 廿八
廿九

六齋日期表

每月
(一)初八日
(二)十四日
(三)十五日
(四)廿三日
(五)廿九日
(六)三十日
月小改
廿八 廿九

印造佛经佛像之十大利益

（一） 从前所作种种罪过。轻者立即消灭，重者亦得转轻。

（二） 常得吉神拥护，一切瘟疫、水火、寇盗、刀兵、牢狱之灾，悉皆不受。

（三） 夙生怨对，咸蒙法益，而得解脱，永免寻仇报复之苦。

（四） 夜叉恶鬼，不能侵犯，毒蛇饿虎，不能为害。

（五） 心得安慰，日无险事，夜无恶梦，颜色光泽，气力充盛，所作吉利。

（六） 至心奉法，虽无希求，自然衣食丰足，家庭和睦，福禄绵长。

（七） 所言所行，人天欢喜。任到何方，常为多众倾诚爱戴，恭敬礼拜。

（八） 愚者转智，病者转健，困者转亨，为妇女者，报谢之日，捷转男身。

（九） 永离恶道，受生善道。相貌端正，天资超越，福禄殊胜。

（十） 能为一切众生，种植善根。以众生心，作大福田，获无量胜果。所生之处，常得见佛闻法。直至三慧宏开，六通亲证，速得成佛。

印造经像，既有如此殊胜功德，故凡遇〇祝寿〇贺喜〇免灾〇祈求〇忏悔〇荐拔之时，皆宜欢喜施捨，努力行之。

愿以此功德
消除宿现业
增长诸福慧
圆成胜善根
所有刀兵劫
及与饥馑等
悉皆尽灭除
人各习礼让
读诵受持人
辗转流通者
现眷咸安乐
先亡获超升
风雨常调顺
人民悉康宁
法界诸含识
同证无上道

卓天生
陈亞英合家敬印
卓晫顺

回向偈

愿以此功德　庄严佛净土
上报四重恩　下济三涂苦
若有见闻者　悉发菩提心
尽此一报身　同生极乐国

Verse Of Transference

May the merit and virtue of this work,
Adorn the Buddha's Pure Lands;
Repaying the kindness of the Buddhas, the Dharma,
the Sangha and our Parents,
And aiding those suffering in the three paths below.

May those who see or hear of this,
All quickly bring forth the resolve for Bodhi,
And when this retribution body is over,
Be born together in the Land of Ultimate Bliss.

請勿褻瀆
自已不看
轉送他人
功德無量

非卖品
（赠送结缘）
For Free Distribution (Hadiah Percuma)

Regard this book respectfully. If you don't need it.
Please present it to others. The merit and virtue is immeasurable.

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